Volume XVI Chicago, Ill., March, 1940 Number 12

The Liberalist

So long as we love, we serve; so long as we are loved by others, I would almost say that we are indispensable, and no man is useless while he has a friend.

—Robert Louis Stevenson

Published monthly by

The Peoples Church

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The Liberalist

Preston Bradley ..... **Editor**
Grace Thayer Bradley ..... **Associate Editor**

Volume XVI Chicago, Ill., March, 1940 Number 12

SPECIAL ANNOUNCEMENT

EASTER IN THE PEOPLES CHURCH

SUNDAY MORNING LENTEN SUBJECTS

PEOPLES CHURCH—11:00 A. M.

General Theme—"Our Goodly Heritage"
March 3—"Our Heritage of Life's Delight"
10—"Our Heritage of Intelligence"
17—"Our Heritage of Triumph" (PALM SUNDAY)
24—"Truth Crushed to Earth" (EASTER SUNDAY)

HOLY WEEK LOOP SERVICES—STUDEBAKER THEATRE

12:10—12:40 P. M.

General Theme—"Life's Sanctuaries"
Monday, March 18—"Sanctuary of Silence"
Tuesday, March 19—"Sanctuary of Beauty"
Wednesday, March 20—"Sanctuary of Friendship"
Thursday, March 21,—"Sanctuary of Love"
Friday, March 22—"Sanctuary of Suffering"

HOLY WEEK EVENING SERVICES—PEOPLES CHURCH

8:00 O'clock Sharp

Monday, March 18—"How to Pray"
Tuesday, March 19—"The Meaning of Inspiration"
Wedensday, March 20—The Book of Books
Thursday, March 21—"The Meaning of Memory"
Friday, March 22,—"The Tomb in a Garden"

EASTER SUNDAY—PEOPLES CHURCH—FOUR SERVICES

9:00 A. M. — 11:00 A. M. — 3:30 P. M. — 7:30 P. M.

(New members will be received at the 3:30 service)
(Also Christening Dedication Service)

Meditation

"Everlasting Heart, it is mornings such as these which we need to experience the indwelling presence of that which cannot be disturbed or defeated by any external environment, and though the mist and the clouds hang over the sky and it is dark and gloomy and dreary outside, might each of us who are here and all who are listening find an inner illumination until every shadow shall be dissipated by the light of love and of hope and of beauty.

We are glad that we do not depend upon external circumstances, we are glad that it is possible for us to rise above external environments, and we are glad that if we were to judge by appearance this morning every one of us would be able to say 'There is no sun, there is no beauty, there is no blooming flower, there is no green laden tree decked with the harmony of the forest,' we would be able, if we were to glory and depend upon our own observations and the appearances which surround us, we would think that the world was dead and that the sun had left us. We are glad, glad for evidences within our hearts that appearance is not reality and we are not going to be swayed or judge by superficial appearances of our environment. We are grateful for the fog, glad for the mist, for in the relief we discover how deep and true the light and the beauty really are. We are glad not for the continuous days of sunshine, we are glad for the occasional day of darkness and dreariness for then we are able to appreciate all the better what it will mean to us when spring comes and blue skies, and popping through the earth on their journey to the sun the little green coverlets, which in their hearts have held the warmth of love, are only waiting for the warmth of rain and of sunshine to whisper them into being, so might it be with our hearts and for all for whom no sun is shining and who are tired, anxious and worried, might the miracle happen for them this morning as it has happened for so many in the past. Might every individual life, every individual, whether listening or present in our service today, might the sun shine for them, might it shine now dissipating and removing all remorse and all the hate and all the anxiety, and in the quiet and solemnity of this hour might their souls be recreated and reoriented for life's beautiful adventure.

That is our prayer and we want that prayer to be heard by Thy Heart, and we want everyone to pray it with us, all who are ill, everyone who has a sense of defeat or who feels that the world is in conspiracy against them. Help us all to realize that there is something that we must do too, that we cannot just sit by and hold out our hands and expect a flood of blessings to be ours; that each of us must put forth the effort too, that we must put ourselves in harmonic relationship with Thyself and then when we have performed our part Thou dost never neglect Thine, and it is that we might perform our part and receive an inspiration for it that we pray this day and might that be in the background of every heart and voice as we pray: 'Our Father, who art in heaven", etc.

"GETTING ALONG WITH PEOPLE"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, February 4, 1940.

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"Life is always a co-operative institution. While there is a great philosophy of individualism which never can be discarded neither can it be denied, nevertheless the fact of the matter remains that most of us, in fact all of us who are in society, are compelled to get along in life with our fellowmen. Every day and every hour almost of our conscious moments we are at the business of meeting people. We are in contact with people and people are influencing us and we are influencing people. That is perfectly axiomatic, and life somehow depends upon our own individual ability to develop its very finest expression, and when this question of being a part of people, getting along with people is so definitely associated with the success of life itself, it seems to me that we can talk a little bit about it this morning to our mutual advantage.

If I were to take a text this morning, which I never do, the reason why is because I do not like to begin my sermon with a conclusion, and a text seems to me to be a conclusion. When you begin with a text, well, that is your conclusion, that is what you are going to try to discuss and prove and build up around the idea, and so most ministers take a text, but I rarely do. Once I took a text and had such a tragic time with it that I made up my mind I would not tackle it again. I think in that connection of Henry Ward Beecher — when shall we ever look upon his like again, the Shakespeare of the English speaking pulpit, probably the greatest orator that ever preached in the English language, Henry Ward Beecher, and at one time he said that a text was a gate to the sermon, some preachers would swing on the gate and other would go in and explore the garden. Now, I am tremendously more interested in exploring the garden than swinging on the gate. Even if I were to take a text this morning I should take that great utterance from the mind of that great philosopher—Christian, the apostle Paul, the man who had two streams of culture in his personality, the culture that came out of his great Hebrew origin and the culture that was superinduced by the contact which that Hebrew culture of the Hebrew, the Christure, and then his conversion to a Christian philosophy until we find him with that finely blended culutre of the Hebrew, the Christian and the Greek and gave to the world a very fundamental philosophy and some very great truths. Now, Paul said this: 'No man liveth unto himself alone' centuries before Dr. Einstein had suggested the existence of a similar law, the law of relativity in the field of the cosmic sweep and scope of the universe itself. This great analyst of the human personality enunciated the same philosophy as Einstein in the great principle that no man liveth unto himself alone, that there is no such thing in this world as utter isolation, that every individual is a part not only of the whole cosmic scheme of things, but he is also a part of every other life expression, and that in the philosophy of relativity there is not a remote possibility even of any individual completely severing themselves from having something called 'influence' and there is not a possibility of any individual 'not being influenced'; that as individuals we are always expending and we are always receiving; that every individual in this congregation this morning is but the accumulative result of the experiences which the life has received and which the life has emanted and given; that there is no such thing as any of us living this life in a solitary cell of confinement;

that just as long as we live we will have influence, every one of us, and that it is only a matter of degree and not a matter of basic structure itself. Every person here, just think of it, and it is sometimes one of the things most of us minimize—I have heard people say, as I have consulted with them and asked them to do something or asked them to become interested in this or that, or give the benefit of their influence or their leadership or advice, and very frequently one of the most common things that I hear and that they say to me is: 'Well, I haven't any influence, I haven't any influence in the matter, there is nothing which I can contribute, I have no influence.' The lowest, humblest life, who thinks that not ten people in Chicago know or care whether they are alive or not, the individual who feels such a deep sense of unimportance that what they say or think is of no consequence at all about anything, that individual listening or here—and I wish I could impress this upon you, if there is such a one, that is the most negative, the most destructive, the most devitalizing, the most disintegrating attitude that you can possibly assume, and will be one of the greatest barriers to your own fruition and evolution in your effort to make life a significant adventure. You are in your own light. There is enough barrier already that prevents the fine flowering and developing of the human personality for the individual themselves to stand in their own light, and there are millions of people who are not developing, who are getting nowhere, who are not achieving anything at all which is predicated by their ability, they are not straightening out life, they are always in turmoil, they are disturbed and confused, always upset, complaining, finding fault, impugning motives, always supercritical and hypercritical, always all of these things. What are they doing? Standing in their own light, they are making a shadow across their own potentiality, they are in the way of their own unfoldment, their own self-realization.

That is why, at every opportunity when world influences are creating such psychological environments for defeatism and when we are all daily and hourly aware of a colossal evidence of the concrete hatreds, and hate in itself being a wholly negative principle, is working its psychological effect in every area of human society, so you must not think that because the United States is not actively at war, for instance, and that we are not actually fighting, not actually in the midst of the war ourselves, you must not expect that the results of other nations who are at war are not going to be felt by you and by me. Why, we are in the environment of the psychological rebound of all the hate of the world, and when an individual, as an individual, feels such a degree of insignificance that they themselves, as individuals, are of no importance, why, they destroy the very fundamental basis upon which to begin successful and triumphant living!

I wish I could make you see that, not to the extent that you build a resistance mechanism which is evidence of an inferiority complex, I am speaking as a psychologist at the moment, not that you would substitute activity and boisterousness and dominance, for that in itself is indicative of an inferiority complex, I am speaking of a normal reaction in your own estimate of yourself, a normal conception that you may not be expressing life as victoriously as you feel competent to do, that you are having an unusual amount of difficulty yourself, that it seems as though trouble and anxiety and defeat and turmoil and confusion had just about gone their limit with you, that there isn't anything more that you could possibly bear and live.

I am thinking of a person who has become so highly extrovert that they are unable to strike a harmonic adjustment between the

abnormal extrovert and a normal balance of life's interests. I am speaking of the basis of the normalcy involved.

I was speaking the other day, as I do almost every week, to a group of college students. It was not a very large group, but it was a selected group; they were all seniors of a certain great educational institution and they asked me to come to speak to them, they said, as I speak in my pulpit. I said, 'What do you mean by that?' and they said: 'We don't want an academic lecture dealing on this subject from the point of view of a trained and technical expert, we would like you to feel that we are just a great congregation with a wide range of experience and background from whence we come, but that we have come into your church,' just like this congregation gathered here this morning, rich and poor, probably learned and unlearned, people engaged actively in some pursuit and business, people unemployed, people of every kind, religion, creed and race, all of whom are always welcome here, and who will never hear anything but what will be a constructive attitude towards life. And they said: 'Just treat us as a typical cross-section of the people to whom you speak in your church, and we would like to have you speak upon this thing called SUCCESS.'

Well, obviously, it is a great problem for young people today. As I have often told you, we have over 5 million young people in the United States between the ages of 18 and 25 who are not being absorbed creatively in the society which produced them and we are going to send out a million more in June from the High schools, Colleges and Universities of the country between the ages of 18 and 24 that will not be absorbed wholly in the creative processes of the society which produced them, and yet naturally young people are still looking up and asking people who are trying to do something to help them and humanity to a finer self-realization and they say to me, just as this group did, 'You just go ahead and talk to us about success.' I imagine that they thought that I might reiterate some of the old platitudes and dig up some of the old bromides which one hears expressed by most of the people who are talking about Success. Frequently some of the philosophers of success are in themselves the most tragic examples of failures, their words may be of benefit to their listeners, but I doubt it. And I suppose some thought I would discuss some of the old obvious platitudes about success. I did not do any such thing, and that group looked at me in positive amazement, as if they thought that I might resurrect the Alger sort of success. When I was a boy I used to read him and I was just filled with the idea of the poor boy becoming rich and influential, and George M. Hente — I haven't thought of him in forty years, but I used to eat and sleep with his characters and the one that stands out most in my mind now was the story of 'The Young Carthaginian.' I don't believe young people of this generation are reading them, and there is some doubt whether they can read at all, but at the time I was reading some of these things, I read them and I don't think they did me any harm. I resolved the whole question of success down to the first basic and primary realization and they sat there as though they were sort of shocked. I said to them what I now say to you, that **no person can ever be a success in any profession, business or contact with life anywhere until they are first a success with themselves. The first place for building a successful life is building a successful life WITHIN your own life, and one of the big obstacles that people don't seem to be able to overcome in this connection is their inability to get along with other people first.**

I don't know, and I am saying this quite deliberately and trying

to think about it, of an example if I can, of a solitary person whom I would call a success, now I mean a normal success, I don't mean any phenomenal, unusual, or strikingly dramatic individual, but an individual who keeps his debts paid, holds his position, educates his family, let us say the average person who has made a success of life, who has looked forward to his old age with a sense of security, and feels that he has rather definitely arrived, not with a brass band or great dramaturgics, but that he is a success, I don't know such a preacher, such a physician, such a lawyer, such a manufacturer, such a distributor, such a laborer, whatever he might be, I don't know a single example of an individual who has been that kind of a success who did not possess the art of getting along with people.

I don't know, there may be exceptions, but I don't know a single individual who has made a success of life that does not know how to get along with the other fellow. On the contrary I can tell you, over these years of quite a number of people whom I have known that were quite successful and life went along pretty well with them but whose disintegration and grip started to slip and who had to let go because of their inability to adjust themselves harmoniously with other people. Were I to place my finger right on the sore spot like a diagnostician who is discovering the sore spot of a human body, I think I could put it on the spot. I have known more people to begin to lose out, to start the downward scale at first a little loss, then a change followed by a readjustment and a reorganization always for the worse, down the scale, insidious insecurity creeping in, remorse and all the rest of it, and I don't know one yet, quite apart from the economic and industrial conditions over which they may have had no control—don't misunderstand me! I don't want to be misunderstood! There are many victims, thousands of them, men and women who have failed in life through no fault of their own, men and women who have lost millions through no fault of their own. Please understand me, I am speaking of those cases where the loss need not have occurred but did through a fault of oneself, which is quite another matter, and I know a great many of those, a great many of them.

Now, what are one or two simple little things? There is nothing profound about it. What is this difference in people? You remember some evening, sitting at home and perhaps you are just closing up dinner and there's nobody there but the family, which is quite a rare thing these days, for the art of dining, like the art of conversation is being lost. Nobody has time for it any more. Letter writing, visiting, conversation, all these fine arts are rapidly passing these days. Nobody has time to sit down anymore for a good old-fashioned visit on a Sunday afternoon, to sit down with the family before the friendly fire and just have a good visit, not gossip. There is a vast difference between gossiping and visiting. The fine art of conversation is dying, the art of letter writing is gone, and the fine art of just being silent, that is past too. All these lovely arts are going, but I venture the assertion that I can duplicate now in experience in the home of anyone listening to me now and every home here, you have been to dinner and you have had the dessert and you sort of heave a little sigh and say: 'I wonder what we will do this evening', you are not sure. The door bell rings and your wife goes to the door and you hear her say: 'O, good evening, we are so glad you came', and then she turns and shouts to you in the dining room, 'John, the Joneses are here!' and John says to himself 'The Joneses.' and another good evening is gone. A few nights later the door bell rings again under the same circumstances and she turns around

and says: 'John, the Smiths are here!" John says, 'You don't mean it! Hello, folks, I am glad you came. We were just wondering what we were going to do this evening!'

What is the difference between the Joneses and the Smiths? You know people like that, I know people like that, what is the difference? Ah, the differences, of course, are many but the fundamental difference is that the ego and dominance of the Joneses, their inability to put you in any other relationship with them except that they are slightly superior, just a little bit better, a little bit more dominant; that while your house is lovely, theirs is just a little bit better, and when you have spoken about the lovely picture that may have meant a sacrifice of several months to get, while they admire it enthusiastically Mrs. Jones says: 'But, my dear, you haven't seen mine, have you?' That constant sublimation of ego! Nobody is perfectly at ease with another and you will not get along with another until you recognize the validity of another's ego as much as your own.

One of the first things it seems for people, even to get along with people and to be known as a person who can get along with people, is to try and meet people a little nearer their own level, not compromise. I try every day of my life and every week of my life, I am so grateful for the friends I have among all who are engaged in almost all kinds of activity. I shall never forget, sometimes 15 or 20 of the street workers, when I lived on Bryn Mawr Avenue, with whom on Monday morning I would stop and talk. One of them just waited for my visit, he was not a member of this church, he was a Roman Catholic, but we would meet there and talk about all sorts of things, and it was always a delight for me to see the expression of his face when I would greet him. I have men handing out newspapers at the street corners, three of them near my home today, I would not miss the opportunity that I have to stop and be a human being, particularly one man here on Bryn Mawr who, due to facial paralysis, had difficulty in talking, but I would stop to buy a paper and talk to him for a moment or two, when he saw me coming he would say: 'Dr. Bradley, I would rather see you come along than any man I know.' What does that mean to me; it does not cost me anything but that man is my friend. When I think of my people some of whom are in occupations that a great many people look down upon and seem to think they are above them — I never like people who give the impression that they are better or above anybody else because of what some people have to do to make a living and to live. There is no dishonorable work when it is work performed that is necessary to the advantage and well-being of society and every worker. I would not trade my friendships for my Pullman car porters, my dining car friends, the friends that I have all over this country because I have time for them. It does not cost me anything except the recognition that underneath all we are still brothers.

Why, of course, you will never get along with people, never in the world, as long as you try to dominate other people. Take the employers, who are the employers that I know, every man and woman working for them would just work themselves to the limit for them. Who are they? Why, I know men in this city who are employers of labor and clerical help in their institutions and factories and offices that every last person on their staff is for them a hundred per cent, and you no more than open the door before you sense loyalty, it just oozes out from every corner and crevice of their office and factory. You walk in and it is there, and I tried to analyse every one of a half dozen men whom I have in mind now and what did I discover? I dis-

covered that their individual attitude toward everybody in their employ was that it is honorable to be engaged in an honorable profession, and that each individual was given just as much latitude as that individual could possibly be given. That means that each individual would be left as much alone to follow their own initiative in their work as it was possible to do, and that is something a lot of employers have not learned: that the value of a man who works for you is how far you can trust that individual to do something without being told or authorized or ordered to do it, and the places that I have seen that have built up great unity of work have been places like that.

Secondly, and I think perhaps this is most important, and you make the application, there are always the men who find time — I know one executive of a great institution in this city, and every man and woman in that place worships him. He does not have any trouble about labor, nor about hours, he does not have any trouble at all, every man and woman in that institution worships him. Not one of them but what speak well of him, and the chief reason is to be found in the fact that while he is a busy executive he finds time to stop occasionally at a desk and at a typewriter and over at your office and at your counter and say: 'You are doing a great job, Bill.' 'Why, Mary, you are doing wonderful work.' He finds time to compliment work well done and does not depend upon a pay check being the whole reward.

There are a lot of things in this world that money cannot buy nor pay for, no matter what my income might be, or yours, or how big your pay check is; there are some things that money cannot pay for and one of them is a little gratitude now and then along the way! You employers listening to me this morning, you try it this week in your factory, in your office. Many housewives who think that you may have the best maid in the world and the finest cook, how long has it been since you told her so, she might be still better, but I can hear some housewife say: 'O, my dear, she might want a raise if I tell her how good she is!' Well, perhaps that would help too, I would not let that stand in the way.

Do you see what I mean? Do you want to be really liked? Well, in the first place, stop criticizing everything and everybody. The most irritating and disgusting person to me is the perpetual critic and I have never known one that was well liked. Mabe you have, but I never have. Let's try for a week not to make a criticism of anything or anybody, but be positive. You have got to stop criticizing if you want to be well liked, and we have got to get a little evidence of appreciation.

I know how that works as a preacher. You let me say something that somebody does not like, or you let me make a mistake, like the time I said that Abraham Lincoln wrote the Declaration of Independence. . . . . Do you remember that one Sunday morning when speaking on Lincoln, as I shall next Sunday morning, and in my enthusiasm, because I always speak extemporaneously without a note, I never write a thing, and I was speaking extemporaneously on Lincoln, I spoke of Lincoln writing the Declaration of Independence, and, of course, in my mind I was speaking about the Emancipation proclamation, I had over 800 letters that week calling my attention to the fact that I did not know what I was talking about!

Well, that's a little illustration of what I mean. Why, if all of them would seek to give and to emanate a little enthusiastic appreciation and tell somebody this week that you appreciate what they are and what they have done for you, take them by the hand and say, 'I appreciate it' you will find it one of the finest wedges for getting along with people. Peo-

ple just get the idea that you appreciate them.

Every time I go to Boston I go to old Trinity Church, that great Church in Copley Square where stood that great preacher, Philip Brooks, loved, honored and esteemed by everybody, one of the finest personalities that ever stood in an American pulpit was Philip Brooks. We haven't many like him today anywhere in any Church. His great understanding human heart, much more interested in the good in people than he was their badness, much more interested in helping somebody up than he was in tearing them down, always ready to speak a worthy defense when those under attack were not there to defend themselves—that's friendship, and that's greatness, and that's one of the arts of getting along with people.

I know a man, my own father, as a personal testimony of knowing him for over forty years of my life, and never heard him say an unkind word or criticism or gossip about another, and I have heard him leap with the velocity of a wounded soul, when, in his presence, another was attacked, and he always came to the defense of the one under attack. That is friendship! Love thy enemies! And I go to that great pulpit of Philip Brooks' there in Trinity Church, all alone, I go in when there is no one in the church, and walk up into that pulpit, I have done it many times, I never go to Boston without doing it, and I stand in that pulpit and look up at that great rose window of Trinity Church and in the soft glow of the light diffused like the symphony of God, I just stand where Philip Brooks once stood. I hear the melody of his voice, the sense of power of the best loved man Boston ever knew, loved because he got along with people, and I thought of that day in newspaper row in Boston when a reporter on the Transcript sat at the window of his office, he had his typewriter, he was just improvising in that little lull of a busy reporter's life, he looked out of the window and this is what jumbled together on his typewriter:

'It is dark and gloomy and foggy today; the wind is blowing in a storm from the Bay and the sun is sad.' He looked out of the window, there walked a tall man, his hat pulled down over his ears, his collar up about him in the rain, straight through the yard he walked to newspaper row. This reporter watcher him for a while, stood there at his window and watched him walk by. He went back to his typewriter and added: 'Yes, it is dark and foggy in Boston today and newspaper row is covered with mist, but Philip Brooks has just past by, and the sun shines!' That's the kind of life to live to be liked by people."

THE WOMAN'S CLUB

Announcements for March appearing on the Woman's Club Calendar look very interesting and should bring out a large attendance, equal to the February meetings.

March 4th the club will hold their Annual Conservation Day program. Mrs. Preston Bradley, Chairman of Conservation, will present Dr. Bradley as speaker of the afternoon. Dr. Bradley is President Emeritus of the Izaak Walton League of America and always closely in touch with conservation interests. It is a subject dear to his heart. Howard Berhalter, baritone, with Philip Jorgenson, accompanist, will give the musical prelude.

A "New Members Party" is scheduled for Monday, March eleventh, at two o'clock, in Channing Hall. This party, complimentary to all the new members of the year, is always a pleasant afternoon socially.

On Thursday, March 14th, there will be the noted "Cafeteria Dinner" in Channing Hall, from 5:30

to 8:00 P. M. This annual event is looked forward to with pleasure. It seems always to be an evening of good fellowship, added to the fun of choosing one's meal from the tables around the hall loaded with such excellent and tempting food! Our advice is: Come early!

Club Institute will be held the 25th of March, with Mrs. R. W. Lee, Vice President, presiding. Mr. Edward Redman will speak, his subject being "Quo Vadis." Morris Krupnik, cellist, will furnish the musical program.

It may not be amiss at this time to announce the Annual Meeting with election of officers which will take place April 8th, at 1:00 o'clock in Channing Hall.

The Professional and Business Woman's Club

Our first February meeting was decidedly an overflow one and chairs were not available for all who came. Mrs. Preston Bradley presented "My Island Garden", consisting of colored movies of her summer home and garden and the surrounding country at Lake Vermillion, in Minnesota; — a rare treat at any season of the year, but especially so in the month of February. The luxurious beds of flowers were mute evidence of Mrs. Bradley's love for and success with many varieties of bloom. The members all greatly appreciated her generosity in giving them this artistic portrayal of rare beauty — a breath of the woods and of summer in the midst of snow and slush.

We seem to have had an overpowering desire to leave Chicago in February, for on the 8th, we again left town by way of an illustrated lecture by Mr. Paul Edward Thurlow, entitled "The Sore Spots of Europe." Mr. and Mrs. Thurlow were fortunate in securing pictures during the past summer in those spots which since have been involved in war. This was a lecture to which the public was invited, the entire proceeds being devoted to philanthropic work. There was a very fine attendance in spite of a storm of blizzard proportions and the returns from the lecture were most satisfactory.

On February 27th the club will sponsor another public affair, an old fashioned party, to which all the church organizations and their friends will be invited, to afford an opportunity for church fellowship. March 4th, we are presenting Mr. James Bradley-Griffin in "The American Way", by George Kaufman and Moss Hart. Those who are familiar with Mr. Griffin's work need only the announcement to awaken their interest. His dramatic ability is at its best in this remarkable play. Everyone should hear "The American Way."

THE UPTOWN PLAYERS

Five one-act plays by Noel Coward were given in New York under the title of "Tonight at Eight-thirty." This quite unique presentation awakened wide interest in the theatre world.

The Uptown Players have chosen three out of the five of these plays for their March production, to be given at the Chicago Woman's Club Theatre March 1st and 2nd, Friday and Saturday evenings. This will be a rare evening's entertainment, with three individual plays, wholly different in character, with three excellent casts, all of them under the direction of J. Bradley-Griffin. The plays that will be presented are:

"Astonished Heart"
"Fumed Oak"
"Hands Across the Sea."

This will be the fourth production of the subscription list.

The last play presented by The Uptown Players was "First Lady",

by Katherine Drayton and George Kaufman, given January 26th and 27th at the Chicago Woman's Club Theatre. "First Lady" is a three-act comedy of note, dealing with the almost omnipresent game of politics, the setting placed in Washington, D. C. A remarkably fine cast made this play one of the best of the season.

• • •

GEORGE WASHINGTON BIRTHDAY PARTY

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The Ushers Club on February 22nd presented Dr. Preston Bradley in his Travelogue "North of 54 on Hudson Bay." This party was held in the main auditorium of the church.

Dr. Bradley held the rapt attention and interest of his listeners as he gave a very comprehensive picture of his trip into the North Bay Country, and proved that whether he gives an address, a book lecture or a travelogue, the evening will be one of pleasure, interest, fascination and profit to all who attend.

The pictures which followed the lecture, most of them colored movies, were not only of his Hudson Bay trip, but there were some taken at Lake Vermillion in Minnesota, some of Stockholm and a reel of the Caribbean trip was added also. In these latter the coloring was unusually beautiful. Dr. Bradley in his lecture spoke of the deep blue of the Caribbean waters, and this was certainly borne out in the pictures of it.

The Uptown Chorus contributed to the musical part of the program, and the North Shore Glee Club, under Mr. Emerson Abernethy's direction, gave several very fine renditions. There was a Sonata for cello and piano rendered by Mr. Henry Willemeier and Elsie Alexander

Altogether, the Ushers provided a very fine treat and a splendid audience showed their appreciation of it.

• • •

THE BOOK LECTURE

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In spite of the inclement weather, with slush or icy streets, snow or rain, the Book Lectures still bring large audiences to The Peoples Church on Wednesday evenings. The books reviewed during February were of more than usual interest and excellence, particularly "Sufferance is the Badge", by Dr. A. L. Sachar, and the stupendous and magnificent work of Carl Sandburg, "Abraham Lincoln: The War Years." It is not meant by any means to belittle the other two books discussed in February, J. B. Priestley's "Let the People Sing", and "Moment in Peking", by Lin Yutang, but — they're "different." All four of the February Book Lectures are in print, taken stenographically, by a special stenographer as they are being given by Dr. Bradley. They are then printed and sold at the church for twenty-five cents or thirty cents by mail.

The books for the Wednesday evening lectures during March are particularly fine, and are sure to attract wide interest. They are listed as follows:

March 6—"Other Gods", Pearl Buck.

March 13—"Happy Days", Henry L. Mencken.

March 20—The Book of Books.

March 27—"Union Now', Clarence K. Streit'

Dr. Bradley Kept the Following Engagements During the Month Ending February 15th, 1940:

Christenings

(Dr. Bradley's engagements, including funerals and weddings, are listed from the 15th to the 15th of each month.)

JANUARY

16—Farewell Luncheon. Harry Wilson, 53 years with Chicago Public Library, Hotel Sherman.
Invocation. Chicago Jewelers' Dinner. Drake Hotel.
Adrress. Temple B'nai Zion.
Radio Address. WMAQ.

17—Book Lecture. Peoples Church.
Radio Address. WMAQ.

18—Address. Friends of Literature Dinner. Fine Arts Building.
Radio Address. WMAQ.

19—Address. Whittier P. T. A., Oak Park, Illinois.

21—Two services, Peoples Church.

22—Address. Men's Club, Peoples Church.

23—Address. Coyne Electrical School.
Address. Annual Dinner, Peoples Liberal Church.
Radio Address. WMAQ.

24—Book Lecture. Peoples Church.
Radio Address. WMAQ.

25—Radio Address. WMAQ.

26—Address. Wells Park Woman's Club.
Address. P. T. A. Council. Riverside and Brookfield High School.

28—Two services, Peoples Church.

29—Address. Sorosis Club, Carleton Hotel, Oak Park, Ill.
Symposium. Sinai Temple.

30—Address. Ill. Agricultural Association, Stevens Hotel.

31—Address. Minnesota State Pastors' Conference. St. Mark's Episcopal Church, Minneapolis, Minn.

31—Book Lecture, Peoples Church.
Radio Address. WMAQ.

FEBRUARY

1—Address. Evanston Woman's Athletic Club, Evanston, Illinois.
Radio Address. WMAQ.

2—Address. Irving and Northwest Branches, Chicago Medical Society.

4—Two services, Peoples Church.

5—Advertising Men's Post, American Legion, Sherman Hotel.

6—Address. Daughters of the Renaissance.
Address. Annual Banquet, Interstate Merchants' Council.
Radio Address. WMAQ.

7—Conference. NBC.
Book Lecture. Peoples Church.
Radio Address. WMAQ.

8—Address. Wisconsin Retail Hardware Assn. Convention. Auditorium, Milwaukee, Wis.
Radio Address. WMAQ.

9—Meeting. Chicago Public Library.
Address. Austin Presbyterian Church.

11—Two services, Peoples Church.

12—Address. Chicago Woman's Club. Woman's Club Theatre.
Address. Lincoln Forum, Lincoln Auditorium, Lincoln, Illinois.

13—Conference regarding Normal School, Springfield, Ill.
Radio Address. WMAQ.

14—Address. Englewood Business Men's Association.
Book Lecture. Peoples Church.
Radio Address. WMAQ.

15—Address. Midwest Regional Gas Sales Conference, Palmer House.
Meeting, Board of Trustees, Peoples Church.
Radio Address. WMAQ.

FEBRUARY

11—Paul David Rutter, son of Mr. and Mrs. Harold Rutter.
Address. Temple B'nai Zion.
Robert Henry Nemeth
Alan Fred Nemeth, sons of Mr. and Mrs. Nicholas Nemeth.

18—Philip Allen Lieberman, son of Mr. and Mrs. Allen Lieberman.

Weddings

JANUARY

20—Stanley E. Kredler and Lois Virginia Buck.
22—Albert P. Johnson and Kathryn Rooney.
26—Herman F. Jensen and Delia Delaney.
27—Louis S. Stane and Gladys Martinson.
29—Allan Schramm and Helen Collato.

FEBRUARY

10—Bernard Froblom and Orpha Gullicksrud.
Ralph J. Goodwin and Geraldine Cravens.
Harold Hejduk and Esther Chatfield.

• • •

Funerals

JANUARY

17—Prof. Edward Gareissen. Cremation.
22—Harry Hadfield. Interment, Acacia.
William Edward Hale. Interment, Graceland.
23—Harry Burroughs. Interment, Graceland.
24—Henry J. Doggett. Interment, Memorial Park.
25—Mrs. Henry Kaiser. Interment, Irving Park.
29—Dagmar Olsen. Interment, Mt. Emblem.
30—George Schoone. Interment, Graceland.
Richard D. Wallace. Interment, Graceland.

FEBRUARY

2—Frances Jane Rein. Interment, Oakwoods.
3—Mrs. Mary Goodrick. Interment, Graceland.
5—Morris A. Weinberg. Interment, Oakwoods.
6—Mrs. Nettie Loring. Interment, Graceland.
Jerome Schwab. Interment, Rosehill.
7—Mrs. Daniel Taylor. Interment, Memorial Park.
10—Mrs. Catherine Young. Interment, Montrose Cemetery.
12—F. H. Prost. Interment, Rosehill.
14—Mrs. Estellene Forbirch. Interment, Oakwoods.

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Preston Bradley ..... Editor
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941 Lawrence Ave. Longbeach 6878
Published monthly by
The Peoples Church, 941 Lawrence Av.
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